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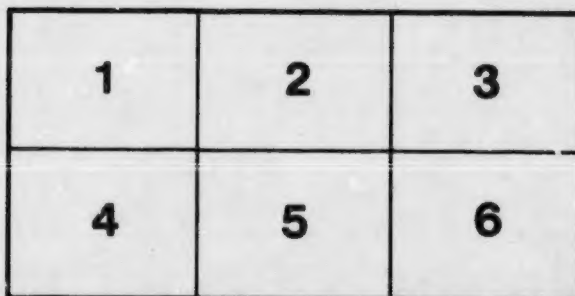
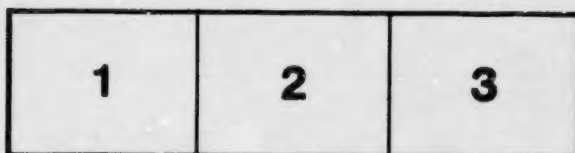
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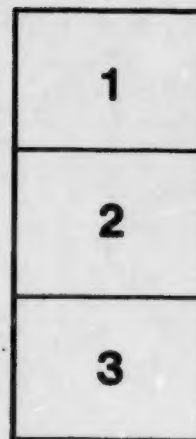
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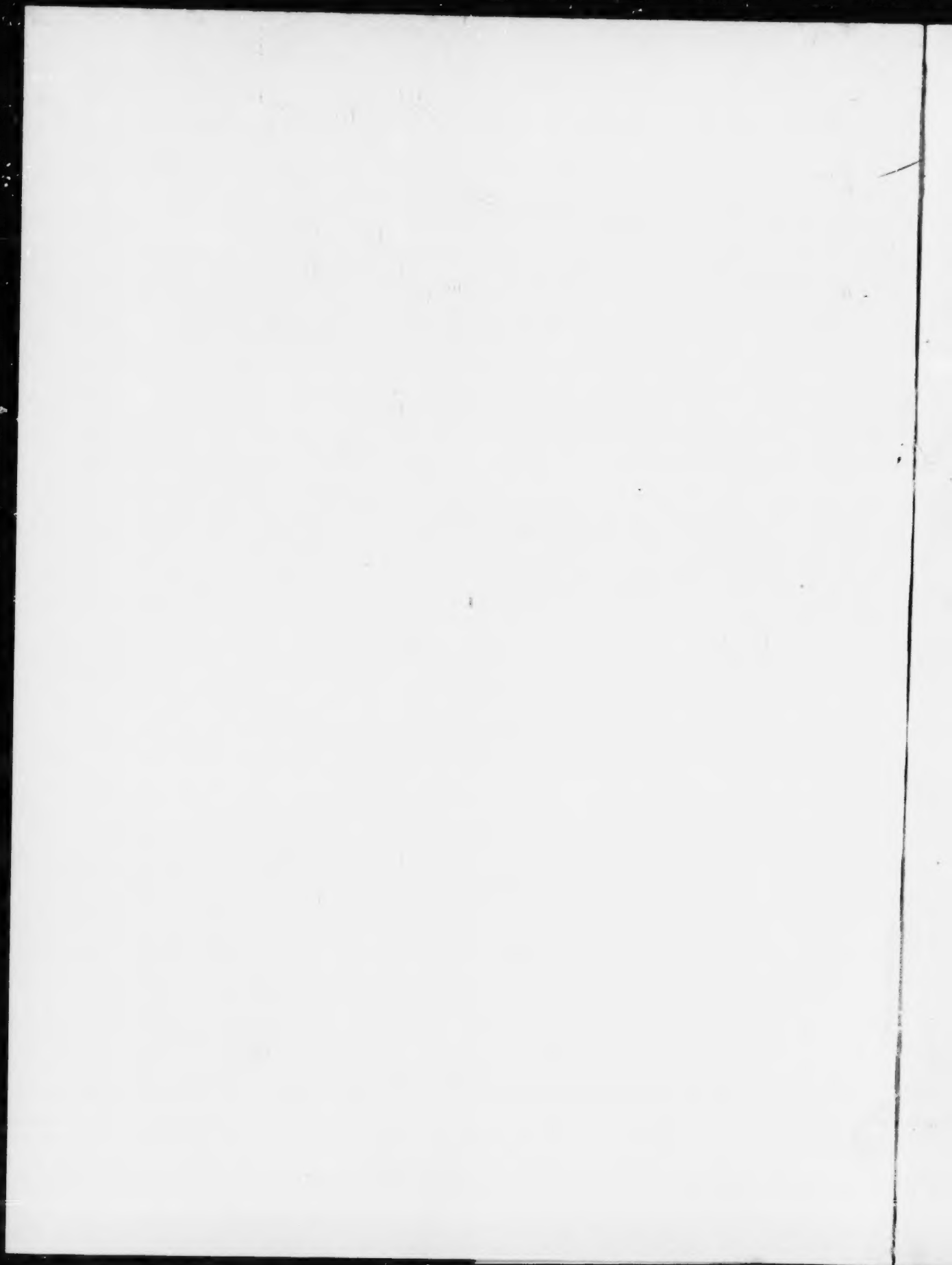
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A
S E R M O N

Preached before the
Incorporated SOCIETY

FOR THE
*Propagation of the Gospel in
Foreign Parts;*

AT THEIR
ANNIVERSARY MEETING

IN THE
Parish Church of ST. MARY LE BOW,
On FRIDAY, *February 19, 1813.*

By the Right Reverend
WILLIAM, Lord Bishop of BRISTOL.

L O N D O N :

Printed by S. BROOKE, *Pater Noster Row.*

M DCCC XIII.

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1813
*At the Anniversary Meeting of the
Society for the Propagation of the
Gospel in Foreign Parts, in the Vestry-
Room of St. Mary le Bow, on Friday,
the 19th Day of February, 1813;*

AGREED, that the Thanks of this
SOCIETY be given to the Right
Reverend the Lord Bishop of *Bristol*,
for the Sermon preached by him
this day before the SOCIETY; and
that his Lordship be desired to deliver
a copy of the same to the SOCIETY
to be printed.

WILLIAM MORICE, Secretary.

A SERMON before the Society

dependants on the Roman Government, pre-
sented their industry influence also upon him.
That the words of truth and righteousness
should have their weight with many
of the well-informed in every city, who were
not under the influence of the government
set out that the conductors with which the
people impelled the great objects of His
Mercy while it was confined into man-
ifest and endorsement by the government. It
should prove an assistance in reflecting minds
that it was not to be considered as an object
of the government.

SERMON, &c.

ACTS, xxvi. 17th and part of the 18th verses.

*Delivering thee from the People and from the
Gentiles, unto whom now I send thee, to open
their Eyes, and to turn them from Darkness to
Light, and from the Power of Satan unto
God.*

WHEN those arguments were advanced by
St. Paul at Cæsarea, which almost persuaded
king Agrippa to be a Christian, we cannot sup-
pose that a real want of conviction obstructed
that virtuous impulse, but that the same poli-
tical motives and interests which swayed the
chief captains and principal men of the city,

A 2 dependants

dependants on the Roman government, precluded their salutary influence also upon him.

That the words of truth and righteousness should have their due weight with many of the well-disposed, in every city, who were not under the same bias, is not to be wondered at; nor that the earnestness with which the Apostle impressed the great objects of His Mission, while it was construed into madness and enthusiasm by the governor Festus, should prove an assurance in reflecting minds, that it was rather to be considered as an ardent desire to make them wise unto salvation. This wisdom, however it might appear to the Greeks foolishness, consisted in a full persuasion of the efficacy of the Saviour's mediation, and of the certainty that a day would come, when this corruptible should put on incorruption, and this mortal should put on immortality.

The Jews, in every part of the world where the Gospel was preached, would naturally maintain the exclusive privileges which they considered as *belonging to their own nation*. Their ill-timed jealousy disposed them to reject the admission of the Gentiles to any participation

cipation of the promises made to Abraham : and the doctrine of the resurrection, which formed no part of the Mosaic dispensation, was absorbed in the more immediate and alluring idea of *temporal* retribution. Hence they were wilfully and determinedly blind to *supernatural* means of conviction.

The luminous appearance which signalised the conversion of St. Paul, was lost upon *them* ; and the star which shone at the birth of his Divine Master, instead of being hailed as the presage of glad tidings to all the world, was to *them* but a more visible termination of their glory.

In minds devoted to worldly expectations, these prejudices were too strong to be overcome. It had pleased the Almighty to honour *them* with the title of his peculiar people ; *they* were the chosen depositaries of the sacred oracles, and had possessed the glorious distinction of preserving the worship of the true God in the midst of surrounding idolatrous nations.

Nor did the gracious designs of their Heavenly Benefactor end with these pre-eminent marks of favour. The promise of a Saviour and Deliverer, so fully predicted by their own prophets,

prophets, was fulfilled to them in the person of the Messiah: *they* had the first offer of those great advantages which were destined to accompany the promulgation of the Gospel: and whenever a particular commission was given to the disciples, to heal the sick and cast out devils, and to preach repentance and the Kingdom of Heaven, we observe a marked preference to the *House of Israel*. And not merely, in the early part of Christ's Ministry, but after his resurrection, he still enjoins that repentance and remission of sins should be preached in his name, among all nations, beginning at *Jerusalem*. Neither is there any inconsistency between this passage and that which occurs in the first Mission of the Twelve, "Go not into the way of the Gentiles, and into any city of the Samaritans, enter ye not."

This negative, by no means, amounts to an actual prohibition, but conveys, only, in the usual style of Scripture, the idea of preference: and this preference, St. Peter, anxious for the spiritual welfare of his countrymen, was willing to maintain to the last, studious to palliate the national guilt, and to impute to ignorance, their

their sad and woeful treatment of his blessed Master; "Unto *you first*," said he, "God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you, from his iniquities."

In these and similar passages, there is nothing which invalidates the doctrine of *universal redemption*, as every where inculcated in the writings of St. Paul, and in those words, especially, which I have selected as the basis of this discourse.

That no obstacle might impede the reception of the Gospel, by the Gentiles, it seemed a providential dispensation, that St. Paul should prevail in his controversy with St. Peter. When the latter displayed a too scrupulous conformity to the Jewish ritual, and to the burdensome variety of ceremonies of which it was composed, the former exhibited a considerate and judicious condescension, in complying, to a certain degree, with the habits and manners of his converts; taking every opportunity, wherever the Judaizing Christians abounded, of refuting the notion of *exclusive participation* of the Kingdom of Heaven.

In an age, when the doctrine of *partial redemption* is so strenuously revived; when the
terms

terms of salvation are so circumscribed and narrowed, and when limits are, as it were, set to the mercies of the Omnipotent, it will not, I trust, be inconsistent with the solemnity of the present occasion, to consider, however briefly, the probable causes of such a doctrine; and for that purpose, to look back to the æra of the reformation.

The unlimited power of indulgences, and pardons to sinners of every description, and the entire controul of men's future destinies, by the Roman pontiff, seemed so preposterous, to the leading reformers, that they, very wisely, had recourse to the authority of Scripture, to determine the question, and to ascertain the ground of pretensions so apparently unwarranted and presumptuous.

Among the rest, Calvin, perceiving, as he thought, the doctrine of *predestination*, to be prevalent in the writings of St. Paul, was induced to arm himself with *this* weapon, in his part of this theological contest, in order to counteract so great an usurpation. And there is no doubt but that in the earnestness of his zeal, he considered himself as vindicating the power of the Divine Majesty, in asserting that

that the rewards and punishments of another life were already fixed by an immutable decree; and that, therefore, no impiety could exceed that of ascribing privileges of so transcendent a nature to any of the sons of men.

Between two extremes so remote from each other, it is seldom that the mind has to make a choice; and, still seldomer, that the error in judgment would lead to such final hazard, such vital and irreversible consequences.

The controversial abilities of Calvin, and the incomparable language in which he wrote, enabled him to present his arguments to the best advantage; and he soon acquired so powerful a body of adherents, as to establish his tenets on a foundation not easily to be shaken by those contemporary divines, who seemed to have an alternative only of difficulties presented to them, in the dangers of either extreme.

The subsequent modification by Armenius, of this doctrine of Calvin, obtained very slow access among the reformers of the day, and was, as we know, condemned, after a long hearing, by a full synod of divines, at Dort. The champions who had so successfully com-

B bated

bated the pretensions of the Romanists, were not to be over-ruled by the advocates of a more moderate interpretation.

But, as is, generally, the case in the experiments on civil government, that when the convulsions arising from the vehemence of parties have subsided, a more temperate system finally prevails, so did it also happen upon this occasion.

And here we may justly claim a share of praise for the composers of our Articles; who amidst the difficulties of conciliating the opposing interests of the day, were careful so to frame them, as not, in any instance, to compromise the genuine meaning of the apostolic writings.

The deductions which resulted from the more moderate interpretations were these; that salvation by Christ is open to all; that the expression of God's electing some to everlasting life is a benevolent purpose of making believers finally happy, and to be understood conditionally, on compliance with the terms of faith and obedience: that sufficient assistance will be given to all; and that final reprobation applies only to unrepented sin, and to hardened and wilful unbelief.

And

And here it is but doing justice to some of the modern advocates of Calvinism, to admit, that they do not go the length of defending his institutes, to their full extent, or of denying the consequences to which, from misconstruction or abuse, they are so easily liable. With what reserve they admit that comprehensive plan of Divine Providence which is entitled *Universal Redemption*, is another question. I am aware of the explanation which they give of those texts which treat of the merits of Christ, as extending to all mankind, and of that text, in particular, addressed to the Corinthians, "As in Adam all die, even so in Christ, shall all be made alive." *Universal benefit* is here opposed to *universal loss*.

I do not, however, maintain, that the stress of the argument lies on the word *ALL*; that word being often used to denote an indefinite number, or to relate to the whole number of individuals *mentioned in a former sentence*. But I am justified in the assertion, that whatever sense we may annex to this adjective in the *first* clause of the verse, we must adhere to it in the *second*. Those who *die* in Adam, are those who are *made alive* in Christ. If universal death prevailed through his disobedience and

B 2 transgression,

transgression, universal life is promised as attainable through the intervention of the Redeemer. In any other sense, his dominion over the last enemy, would not be complete.

To *us*, with whom the doctrine of original depravity derived from our first parents, is an article of belief, it will appear almost superfluous to introduce the opinions of some distinguished metaphysical writers, who argue against the existence of all innate ideas or moral principles.

But, even allowing their position, that evil may proceed from causes subsequent to our birth, whether from imitation, wrong discipline, or corrupt communication, it cannot be denied that it does exist, and that sin and sorrow prevail in every part of the created world.

If, among the worshippers of the true God, this sad truth be acknowledged, and recorded by Moses and the Prophets, what must we suppose to have been the case with those idolatrous nations, with whom the greatest enormities composed a part even of their religion itself?

For

For it is well observed by an eminent writer *, that "the threats and severities expressed against idolatry, in the Old Testament, were not against idolatry *simply*, or considered as an erroneous religion, but against the abominations which usually accompanied it."

The Old Testament, then, furnishes sufficient *historical* proof of the corruptions of mankind in all ages of the world; of the displeasure of the Almighty, in consequence of those corruptions, and the denunciations of punishment, on unrepented and incorrigible sin.

The *first* transgression inflicted the mortal wound. But in what sense the declaration "Thou shalt surely *die*" would be understood by the primæval transgressors, is, perhaps, not determined. Labour and sorrow and banishment from the early scenes of happiness, evidently constituted a part of the penalty, as well as that completion of the sentence of *mortality*. We may suppose, however, that in whatever sense the penalty was, at first, understood, it was limited to *this life*, and the power of the grave, by the Israelites, with whom an

* Paley.

earthly

earthly Canaan was the greatest blessing, an earthly captivity, the consummation of woe.

The same notions, we know, prevailed, respecting the terrestrial dominion of the Messiah; and the disciples themselves could scarcely be persuaded that His Kingdom was not intended to be of this world; or that the benefits of His Mission were designed to extend beyond the deliverance and temporal aggrandizement of the children of Israel.

From the celebrated passage in the book of Job, it has been maintained, that the notion of a Redeemer, with reference to a future state, was acknowledged at that early period. And yet, if we take for our guides the most correct masters of the language in which the passage was written, we may, I think, be justified, in admitting, that it expressed, only, the pious confidence of Job, that the vindicator of his innocence would, at last appear, and rescue him from those sufferings which had now so much reduced him in the estimation of the world. The subsequent observations in the same chapter, prove, that the sentiment had no *primary* reference, at least, to the mediatorial office of the Messiah, or to the retribution of a life to come.

The

The substance, then, of what we have advanced, is this.—That in the councils of the most Highest, it was reserved for the Gospel alone, to present to mankind, more enlarged views of those important and awful subjects, and to open the everlasting doors of light and glory. Death and life, before interpreted in a limited sense, would now assume a more extended meaning; the terrors of the Lord would invade the wicked, in vain confiding in the refuge of eternal sleep; and the good man, oppressed with the cares and sorrows of this life, would direct his hopes to repose and consolation beyond the grave.

That the Gospel has not yet been revealed to *all*; that so large a portion of the human species should still sit in darkness and the shadow of death, is a dispensation which we must contemplate with submissive awe and wonder, and include among the inscrutable designs of the Almighty. The condition of many of those miserable regions, we know to be as deplorable as it was in the darkest times and places, before the days of the Apostles: they know not their Maker; they are without God in the world; they are uninstructed in the
only

only method which he has appointed for approaching unto him, that of a *Mediator*; and this consideration is sure to arise in every Christian heart, that while Paganism and the doctrine of Mahomet overspread so large a portion of the globe, *that* religion should be so little protected, and *that* name so little known, than which there is no other under Heaven, whereby men must be saved. This is, indeed, one of the darkest mysteries of Providence; but which, however, he who would endeavour to discredit, because he does not understand it, would find a sufficient argument for disparaging, also, all that might to him be unaccountable in the moral world, all the anomalies of nature, and all the seeming imperfections in the visible creation.

It has been thought becoming the Divine Wisdom, that there should be an infinite variety of creatures, differing from each other, more or less, in their natural frame, capacities and powers, and consequently, in their perfection and happiness. The same analogy of reasoning and of nature, will lead us to conclude, that in the *intellectual* world, there may be, and probably are, innumerable kinds,
orders

orders and degrees of nobler beings, rising one above another, in their natural states, powers and constitutions; and that in that series of the link, the *human race*, individuals may be formed more or less perfect, more or less capable of happiness, and with different means of comprehending and obtaining it: and this very irregularity, this seeming imperfection may, for ought that we know, be the wise and gracious opportunity afforded each of us, (by rectifying what thus appears to be amiss, and by supplying what has been left wanting) of more effectually working out our own salvation. Considered in this light, the propagation of Christianity is as universal a duty, as the occasion of it is perpetual. Every individual will then consider himself, as, in some degree, an instrument in this glorious cause; as authorised, enabled and commanded to communicate the glad tidings of the Gospel. His wealth, his power and knowledge will, in that case, be so many talents for the execution and furtherance of it; and for the abuse of which, he will, one day, be accountable under the awful denunciation of "Woe unto you, for ye shut up the kingdom of Heaven against

C

men;

men; ye neither go in yourselves, neither suffer ye them that were entering, to go in.'

The means which God himself was pleased to make use of, in order to accomplish the great work of our redemption, are to be known only by *Revelation*; and this Revelation, after it had once been authentically proved and confirmed by the first preachers of it, was by them delivered to their converts, to be conveyed onwards, in succession, to all ages. This method, therefore, of communication, the only one now left unto us, imposes an obligation upon those who have been so enlightened themselves, to impart the same blessings to others; and renders every believer, in some measure, a depositary of the faith.

The great and supernatural powers which attended the first propagation of the Gospel have, indeed, been long withdrawn: we must, therefore, call in the best aids which human prudence and industry can afford. Every hand should assist, as circumstances enable us, and every mind should be employed in the blessed work; and if the religion which each man professes, be but vital enough to be practised by him, it will, insensibly, propagate itself.

In

In the quiet and less ostentatious method of opening the understanding, and inclining the will, and bending the stubbornness of the human heart, as effectual a miracle may be wrought, by the aid and intervention of God, as the more visible descent of tongues, or the thunderings of the mountain. The force and eloquence of such silent arguments for Christianity, will convert those who cannot feel the force of other reasonings: good Christians make converts when they know not of it: the influence of their virtue steals imperceptibly into the heart, and the first discovery of it will be its fruits.

Those who direct this charity, consider the objects of it as having been overwhelmed with the grossest idolatry and superstition; and they resolve to watch over, to support and to encourage the virtue and religion which they have laboured to produce. They have not planted Colonies in order to bring them into subjection, or to bear rule over men's persons; but they have sent forth their influence to lead the unhappy of a foreign land, into the comforts of life and the consolations of religion: they "have cast their bread upon the waters; and, after many days," have the satisfaction of

daily "finding it:" they have demonstrated that the Christian's neighbourhood has no other boundary than the confines of the earth; and whoever he be, and wherever he live, so that he stand but in need of help, and of the necessary instruction for salvation, *he* is the Christian's neighbour and friend and brother.

When it pleased God that a pure and reformed system of religious doctrine and worship should be established in these realms, the • Royal Patron and Founder of the pious undertaking which we are assembled to commemorate, extended his paternal care to the subjects of his distant Colonies: he was aware, as the words of his Charter import, that "many wanted the administration of God's word, and sacraments; and seemed, on the one hand to be abandoned to Atheism and Infidelity, and, on the other, to Romish superstition and idolatry."

And we have the great happiness to reflect, that his good design has been promoted to the benefit and blessing of thousands; and that while the day-spring from on high, hath visited *this* land with the direct lustre of its light,

• King William III.

the

the reflected rays have been imparted to those who have hitherto sat in darkness: they have "seen the glory of the Lord, and the excellency of our God."

Let us, therefore, pray that we may be the happy instruments of promoting the glory of his name; that we may prosper, more and more, in establishing the pure doctrine of the Gospel, in regions yet untaught; and the sense of that Redeemer, through whom ALONE they and we CAN obtain final salvation.

AN ABSTRACT of the
C H A R T E R,

**And of the Proceedings of the Society
 for the Propagation of the Gospel in
 Foreign Parts, from the 21st Day of
 February, 1812, to the 19th Day of
 February, 1813.**

KING William III. was graciously pleased,
 on the 16th of June, 1701, to erect
 and settle a CORPORATION with a
 perpetual succession, by the name of THE SO-
 CIETY FOR THE PROPAGATION OF THE
 GOSPEL IN FOREIGN PARTS; for the re-
 ceiving, managing, and disposing of the contri-
 butions of such persons as would be induced to
 extend their charity towards the Maintenance of
 a Learned and an Orthodox Clergy, and the
 making of such other provision as might be necessary
 for the Propagation of the Gospel in Foreign Parts,
 upon information, that in many of our PLAN-
 TATIONS, COLONIES, and FACTORIES be-
 yond the seas, the provision for Ministers was
 mean, and many other of our said PLAN-
 TATIONS, COLONIES, and FACTORIES
 wholly unprovided of a maintenance for Ministers,
 and

and the public worship of God; and that, for lack of support and maintenance of such many of his loving subjects wanted the administration of God's Word and Sacraments, and feared to be abandoned to Atheism and Infidelity, and others of them to Popish Superstition and Idolatry.

The Society was composed, by the Charter, of the Chief Prelates and Dignitaries of the Church, and of several Lords and eminent persons in the State, with a power to elect, from time to time, such others to be Members of the Corporation, as they, or the major part of them, should think beneficial to their charitable designs, to receive the donations of all charitable and well-disposed persons towards this most pious design: And thro' an especial blessing, this work of the Lord hath all along prospered in their hands.

The Society, as their Charter directs, give an annual account to the Lord High Chancellor, the Lord Chief Justice of the King's Bench, and the Lord Chief Justice of the Common Pleas, of the several sums of money by them received, and laid out, and of the management and disposition of the revenues of the Corporation: an Abstract of which, and of their proceedings, they annually publish, and take this opportunity of returning their most hearty thanks for the particular Benefactions which were received in the year 1812, viz.

From

	£. s. d.		
From Mrs. Skey, of Spring			
Grove, Worcestershire, -	2	2	0
Nathaniel Kemp, Esq. -	1	1	0
Mrs. Evans, of Llandaff, -	2	0	0
One year's payment of			
Mrs. Dorothy Robinson's			
legacy, during the life			
of Mrs. Elizabeth Fowler, -	4	4	0
Thomas Warre, Esq. -	10	10	0
Rev. Thomas Leigh, of Stone-			
leigh Abbey, Warwick-			
shire, -	10	10	0
Mrs. Hayter, of Salisbury, -	1	1	0
Lady Bagot, -	1	1	0
The Hon. Mrs. Anne Talbot, -	5	5	0
Mr. Robert Collingham, of			
Burton-on-Trent, -	1	1	0
Rev. G. D. Kelly, -	0	10	6
Lady Conyngham, -	1	1	0
Leonard Thompson, Esq. -	2	2	0
Rev. R. Croft, -	0	10	6
Rev. J. Byre, -	0	10	6
	£	62	9 6

A LIST

A LIST of the Society's Missionaries, Catechists and School-masters, with their respective Salaries, and the Places at which they officiate.

NEWFOUNDLAND.

	Annual Salaries.
	£.
1 Mr. David Rowland, Missionary at St. John's, ————	100
2 Mr. Marshall, School-master at St. John's, ————	15
3 Mr. Frederick Hamilton Carrington, Missionary at Harbor Grace and Carboneer, ————	100
4 Mr. William Lampen, School-master at Harbor Grace, ————	20
5 Mr. John Tucker, School-master in Conception Bay, ————	10
6 Mr. John Clinch, Missionary at Trinity Bay, ————	100
7 Mr. John Thomas, Catechist and School-master at Silly Cove, ————	15
8 Mr. ———— Missionary at Placentia, ————	100
9 Mr. Thomas Plumleigh, School-master at Brigus, ————	10
10 Mr. William Tulk, School-master at Burin, ————	15
11 Mr. Edward Mullaby, School-master at Bonavista, ————	15

NOVA SCOTIA.

		£
12	Dr. Robert Stansen, Missionary at Halifax,	70
13	Mr. George Wright, Missionary to the Germans at Halifax,	35
14	Mr. Cyrus Perkins, Missionary at An- napolis and Clements,	40
15	Mr. Ichabod Corbit, School-master at Annapolis,	15
16	Mrs. Rebecca Bailey, School-mistress at Annapolis,	10
17	Mr. Thomas Bonthron, School-master at Clements,	15
18	Dr. Cochran, Missionary at Windsor,	70
19	Mr. Robert Norris, Missionary at Corn- wallis and Horton,	50
20	Mr. Cornelius Fox, School-master at Cornwallis,	10
21	Mr. _____, Missionary at Aylesford,	50
22	Mr. John Kerr, School-master at Ayles- ford,	15
23	Mr. _____, Missionary at Wilmot,	50
24	Mr. _____, School-master at Wilmot,	15
25	Mr. John Millidge, Missionary at Gran- ville,	50
26	Mr. Samuel Bent, School-master at Granville,	10
27	Mr. _____, Missionary at Digby,	50
28	Mr. Robert Dalton, School-master at Digby,	15
	29 Mrs.	

- | | | |
|----|--|----|
| 29 | Mrs. Elizabeth Foreman, School- | £ |
| | mistress at Digby, — — — | 5 |
| 30 | Mr. Thomas Rowland, Missionary at | |
| | Shelburne, — — — | 50 |
| 31 | Mr. Richard Brazel, School-master at | |
| | Shelburne, — — — | 10 |
| 32 | Mrs. Brazel, School-mistress at Shelburne, | 10 |
| 33 | Mr. Thomas Shreve, Missionary at Lu- | |
| | nenburgh, — — — | 50 |
| 34 | Mrs. Elizabeth Bryzelius, School- | |
| | mistress at Lunenburg, — — — | 10 |
| 35 | Mr. — — —, Missionary at | |
| | Rawdon and Douglas, — — — | 50 |
| 36 | Mr. Thomas Dewolf, School-master at | |
| | Onslow, — — — | 10 |
| 37 | Mr. — — —, Missionary at Cum- | |
| | berland, — — — | 50 |
| 38 | Mr. Charles William Weeks, Missionary | |
| | at Guysborough, — — — | 50 |
| 39 | Mr. Patrick Patton, School-master at | |
| | Guysborough, — — — | 10 |
| 40 | Mr. Charles Ingles, Missionary at Chester, | 50 |
| 41 | Mr. Ranna Cossit, Missionary at Yarmouth, | 50 |
| 42 | Mr. John Wetmore, School-master at | |
| | Yarmouth, — — — | 15 |
| 43 | Mr. Benjamin Gray, Missionary at Sack- | |
| | ville, — — — | 50 |
| 44 | Mr. George Dill, School-master at Truro, | 10 |
| 45 | Mr. John Peitzsch, School-master at | |
| | Campbell Town, Sheet Harbour, — — — | 15 |
| 46 | Mr. John Campbell, School-master at | |
| | Boylston, — — — | 15 |

		£
47	Mr. <i>Alexander Stevenson</i> , School-master at <i>Liverpool</i> , ————	15
48	Mr. <i>Daniel Anderson</i> , School-master at <i>Merigonish</i> , ————	15

NEW BRUNSWICK.

49	Mr. <i>George Pidgeon</i> , Missionary at <i>Fre-</i> <i>derickton</i> , ————	50
50	Mr. <i>Benjamin Williams</i> , School-master at <i>Frederickton</i> , ————	10
51	Dr. <i>Mather Byles</i> , Missionary at <i>St. John's</i> ,	40
52	Mr. <i>Roger Viets</i> , Assistant at <i>St.</i> <i>John's</i> , ————	30
53	Mr. <i>James Bisset</i> , Missionary at <i>Mau-</i> <i>gerville and Burton</i> , ————	35
54	Mr. ———— School-master at <i>Maugerville</i> , ————	10
55	Mr. <i>Nelsen De Veber</i> , School-master at <i>Burton</i> , ————	10
56	Mr. <i>Elias Scovil</i> , Missionary at <i>Kingston</i> ,	50
57	Mr. <i>Walter Dibblee</i> , School-master at <i>Kingston</i> , ————	10
58	Mr. <i>Samuel Andrews</i> , Missionary at <i>St.</i> <i>Andrew's</i> , ————	50
59	Mr. ————, Catechist and School- master at <i>St. Andrew's</i> , ————	15
60	Mr. <i>Richard Clarke</i> , Missionary at <i>St.</i> <i>Stephen's</i> , ————	50
61	Mr. <i>William Todd</i> , School-master at <i>St. Stephen's</i> , ————	15
	62 Mr.	

62	Mr. Samuel Clarke, Missionary at Gage Town,	£
	— — — — —	50
63	Mr. George Knox, School-master at Gage Town,	10
	— — — — —	
64	Mr. Oliver Arnold, Missionary at Sussex Vale and Norton,	50
	— — — — —	
65	Mr. Jacob Regan, Master of the Indian School at Sussex Vale, for teaching the White Children,	10
	— — — — —	
66	Mr. Frederic Dibblee, Missionary at Woodstock, Northampton, Prince William, and Queenboro',	50
	— — — — —	
67	Mr. Beardsey, School-master at Woodstock, &c.	15
	— — — — —	
68	Mrs. Anne Woodland, School-mistress at Northampton,	10
	— — — — —	
69	Mr. School-master at Prince William and Queenboro'	10
	— — — — —	

CAPE BRETON.

70	Mr. William Twining, Missionary at Sydney,	50
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UPPER CANADA.

71	Mr. George Okill Stuart, Missionary at Kingston, and to the Mohawk Indians,	50
72	Dr. Strachan, Missionary at York,	75
73	Mr. John Langhorn, Missionary at Ernest Town and Fredericksburgh,	50
	— — — — —	
74	Mr.	

74	Mr. Robert Addison, Missionary at Niagara,	£ 50
	and for visiting the Indians,	20
75	Dr. Devereux Baldwin, Missionary at	} 50
	Cornwall,	
76	Mr. Richard Pollard, Missionary at	} 50
	Sandwich,	

LOWER CANADA.

77	Mr. John Jackson, Missionary at William	} 65
	Henry,	
78	Mr. Charles Caleb Cotton, Missionary at	} 50
	Dunham,	
79	The Hon. Charles Stewart, Missionary	} 50
	at St. Armand,	
80	Mr. Richard Bradford, Missionary at	} 50
	Chatham,	

AFRICA.

81	Mr. Philip Quaque, Missionary, Cate-	} 50
	chist and School-master to the Ne-	
	groes on the Gold Coast,	

NEW SOUTH WALES.

82	To two School-masters (£10 each)	— 20
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NORFOLK

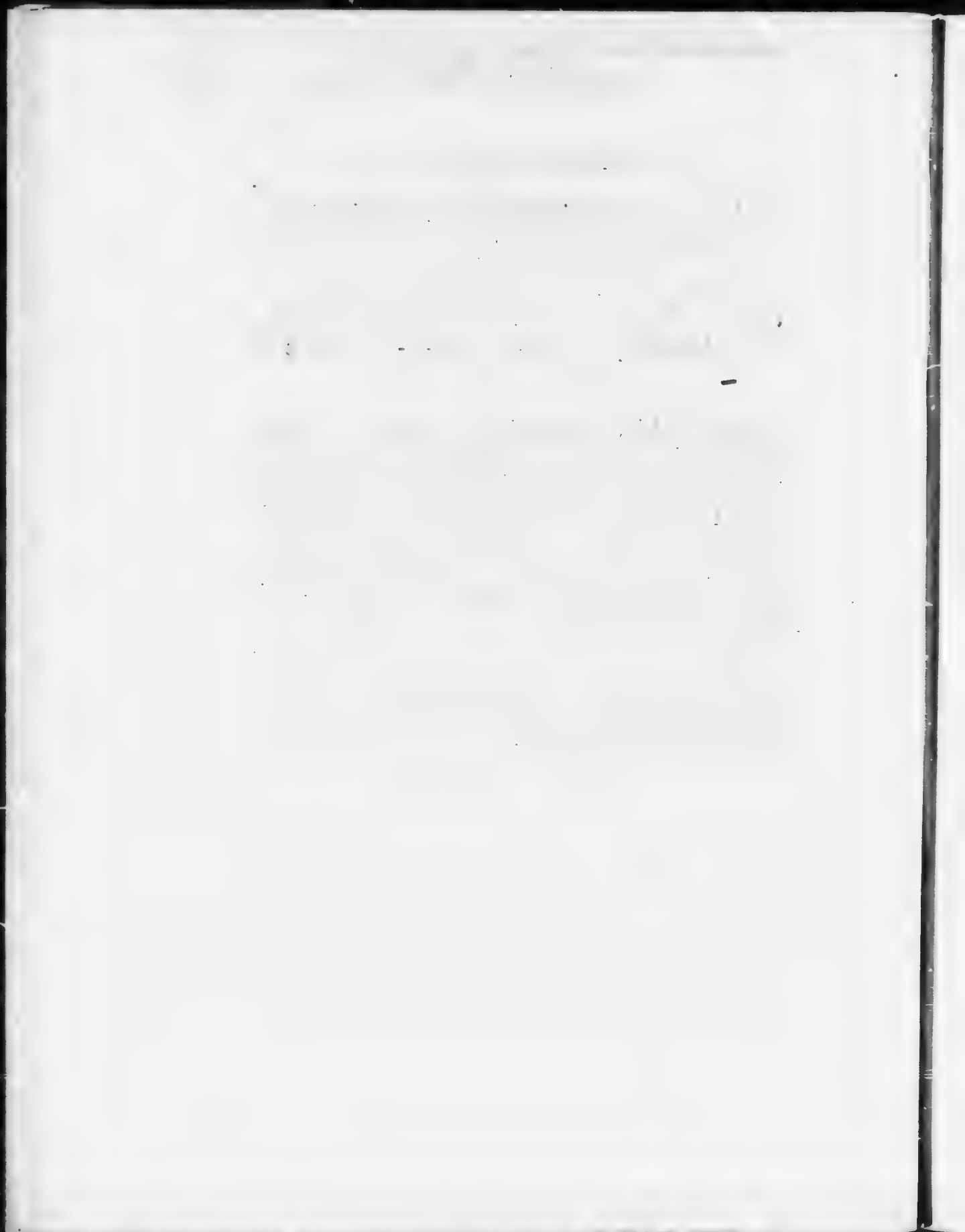
NORFOLK ISLAND.

83 To a School-master and School-[£]
mistress (£10 each) — — } 20

The Society also continue to pay to

84 Mr. *William Clark*, a superannuated }
Missionary, — — — } 20

Besides this, the Society are at considerable expence in furnishing Missionaries with books for a Library, as well as Bibles, Prayer-books, and small religious Tracts, to distribute among their people, as occasions require; and in Gratuities for extraordinary services. And as the Society generally receive from their Missionaries accounts of their proceedings, and of the state of their several Missions, it is thought proper to publish the following Abstract of such informations as were received from the Missionaries in the year 1812.



Newfoundland.

The Rev. David Rowland, Missionary at St. John's, in his Letter of 22d of December last, acquaints the Society, that he preaches twice every Sunday, and diligently catechises the Children, many of whom can repeat more than half of Lewis's Catechism, and he transmits this Notitia: Baptisms 40; Marriages 17; Burials 58. He has requested a farther supply of Books which the Society have sent him. He has recommended a memorial from the people of Burin, in which they solicit the extension of the Society's bounty to Mr. William Tulk, the Schoolmaster, and from the character given of him, they have been induced to put him upon their List.

The Society are very happy in having it in their power to fill up the vacant Mission of Harbor Grace and Carboneer, through the kind influence and assistance of Sir J. T. Duckworth, who has recommended the Rev. Frederick Hamilton Carrington, A. B. and to whose active and benevolent exertions on several occasions, the Society are much indebted. The Mission was vacated last year by the resignation of Mr. Anspach, in order to accept a respectable situation which his friends have procured him. Before he quitted he gave a very satisfactory account to the Society of his
E management

management of the flock committed to his care, which he had faithfully watched over for nine years past. The people themselves, sensible of the great benefit derived to them from his pastoral exertions, have expressed, in the strongest manner, their gratitude for it.

Since the vacancy, Mr. Lampen, the Schoolmaster, has supplied the want of a Missionary, as far as he could, by the desire of the inhabitants, in constantly reading to them on Sundays, the Prayers of the Church and a Sermon.

In his own School, by day and by night, he has taught 80 children, and 10 young men. In the Sunday School, 11 girls and 15 boys to say the Catechism, and they constantly attend Church.

In addition to this the Society have the pleasure of being informed, that at Brigus, in Conception Bay, two individuals have erected a Church at their own expence: and at Morton's Harbor, £160 has been raised to build a Church. At Fortune Bay, where a Missionary is much wanted, two Churches are building in the district, for which the people have raised £700. A Church is also building at Greenford, by the liberality of the inhabitants, to which Government have added £100. Towards all which Sir J. T. Duckworth has solicited the aid of Government.

Mr.

Mr. Edward Mullaby is appointed Schoolmaster at Bonavista.

The Church at Trinity is repairing. The inhabitants subscribed to it amongst themselves, and Government, at the request of Si. J. T. Duckworth, gave £80 towards it. Mr. Clinch continues in the faithful discharge of his duty, and in the course of the year he had baptized 60; married 9; and buried 16.

Nova Scotia.

The Rev. Mr. Perkins, Missionary at Annapolis, having received great benefit to his health from the warm climate of Jamaica, is again returned to his Mission.

Two letters have been received in the course of the year from the Rev. Dr. Stanfer, Missionary at Halifax, of the respective dates of May 11th, and October 30th, 1812, by which it appears, that he continues in the faithful discharge of the laborious duties of his Mission. In the first half year he had baptized 93 Infants and 3 Adults; married 42; and buried 77. In the last he had baptized 101 Infants and 3 Adults; married 13 couple; and buried 37. The addition made to the Church, and the new Steeple are finished. He is happy to inform the Society, that he has had another kind instance of the esteem and affection of his flock, by the addition of £50 a year to his salary.

E 2

By

By a letter received from Mr. Norris, Missionary at Cornwallis, Nova Scotia, the Society have to lament the loss of the venerable Colonel Burbidge, who died on the 14th of September last, at the advanced age of 95. To the last he enjoyed a sound understanding, and his latter end was peace. In him the Church has lost a bright ornament and liberal supporter, and the Society's Missionaries a kind and generous friend. He was wont to contribute £4 a year to the subscription for said Missionary, and has bequeathed to him ten acres of land, of which his predecessors always had the use, and were allowed to inclose it with the glebe. In his life-time he gave £100 towards the erection of a Church, and has left another £100 towards finishing it. He has also bequeathed four acres of dyke land to the Churchwardens for the time being, in trust for the use of the Church, which at present may be worth £8 a year. The Church is now completely finished, and does credit to the Churchwardens, Colonel Campoell, and James Allison, Esquire, under whose direction it was erected. As the Congregation seems to encrease, he has requested the Society to send him some Prayer Books and a few Bibles. They have lately had a donation of a folio Bible, and a quarto Prayer Book. He has recommended Mr. John Laird to be the Society's School-master, at Horton, being a young man of good abilities and moral

moral character; and he has been accordingly appointed.

The Rev. Mr. Millidge, Missionary at Granville, has informed the Society, that the Lower Church has been put into good repair he trusts, that by the time he writes again the new Church, in the Middle District, will be erected, and the Upper repaired. His Notitia contains 19 Baptisms; 16 Marriages; and 6 Burials.

The Rev. Mr. Shreve, Missionary at Lunenburg, has transmitted this Notitia: Baptisms 53; Marriages 14; Burials 6; Communicants 149; Children catechised 36. He writes that his Congregation continues to encrease. Two German families have been joined to the Church in the course of the year. Sir George Prevost has granted £300 for the repairs of the Church, and the parishioners have assessed themselves for £100 more.

From the Rev. Mr. Gray, Missionary at Sackville, the Society are informed, that within his parish he had baptized 26; married 15; and buried 18; and has 15 Communicants; and at Pictou 38 were baptized, besides 2 Adults. Those at Pictou are chiefly emigrants from Scotland. At Cumberland there remain scarcely any besides Methodists and New Light Societies.

Societies. He was not able to visit Parrboro', but understood that Mr. Shreve, their former Pastor, had been there in the course of the year. About 25 miles beyond Cumberland he found a thriving settlement at Dorchester. He assures the Society that great harmony subsists between him and his parishioners, and they are much improved since his settling among them. There is a tolerable attendance on Religious Worship. The Sabbath is no longer with them a day for fishing, fowling, and excess at taverns. Instead of which is an evidently encreasing respect for sobriety and decorum, and Civil Institutions. £250 has been appropriated towards finishing their Church, and the people have raised £50.

The Rev. Mr. Ingles, lately settled at Chester, transmits the following Notitia: number of families 143; Communicants 37; families professing the Church 57; Baptists 46; Presbyterians 27; Lutherans 4; Romanists 6; he had baptized 17; married 1; and buried 2.

The Society have to lament the painful intelligence of the death of Mr. James Wiswall, their old and most respectable Missionary at Wilmot. In his last letter to the Society, dated October 9, 1812, he informed the Society that he had been in a very ill state of health for a twelvemonth past.

New

New Brunswick.

The Rev. Dr. Byles, Missionary at St. John's, transmits a very favorable account of the religious state of his parish. The Congregation is large, and the number of Communicants encreases. The Church has been enlarged by an addition of 20 pews on the lower floor, all which were sold immediately at an high price, subject to taxes, besides a number of other seats by lengthening the gallery. Since his last the Baptisms have amounted to 97; Marriages 45; Burials 33. He acknowledges with thanks the receipt of a valuable box of Books; three of them for his own use, and a large number for the benefit of his parish.

The Rev. Mr. Pidgeon, Missionary at Fredericton, assures the Society of the prosperous condition of his Mission, as far as the uncertain state of the Province will admit. His Congregation large, regular in their attendance on religious duties, and exemplary in their deportment. Having informed the Society that Mr. Symondson, the School-master, has totally neglected his duty for two years past, he has been struck off their list of School-masters: but he is happy in bearing testimony to the diligent attention of Mr. and Mrs. Williams, in the care of their Schools.

He

He received the Books for those Schools in good condition, and thanks the Society for them. His Notitia ending at Midsummer last stands thus: Baptisms 45, and 3 Adults; Marriages 19; and Burials 21.

The Rev. Elias Scovil, Missionary at Kingston, in his letter of July 29, 1812, acknowledges the receipt of the Books for the use of his parishioners, together with a Bible and Prayer Book, for the Church at Hampton. That Church, he says, is gotten into such forwardness that they met in it all last Winter, and another subscription has been made sufficient to wall it, and to finish the Chancel, if it should not be stopped on account of the war with the United States. It is placed in a very eligible situation, where a large Congregation may, and do assemble. A resident Clergyman is much wanted there. The Church at Kingston has been repaired, a Chancel built, and several pews erected. A great proportion of the people are attached to the Church, and regular in their attendance on Divine Worship. The number of Communicants in the parish is 32. In Hampton 45. In Kingston 148. His year's Notitia stands thus: Baptisms 63, and 3 Adults; Marriages 20; and Burials 3.

The Rev. Mr. Andrews, writes to the Society,

ciety, that his Mission improves in numbers, and in a punctual attendance on Divine Worship, to which the late division of his Mission hath, in some measure, contributed. His Notitia however for the year stands thus: Baptisms 47; Marriages 15; Burials 4; Communicants 60.

The Rev. Richard Clarke, Missionary at St. Stephen's, in a letter dated June 10, 1812, acknowledges the Secretary's letter of March last, and expresses the most grateful sense of the goodness of the Society for their generous donation of £100. Since he has been settled at St. Stephen's he has baptised 12 Infants and 1 Adult; married 7 couple; and buried 1; only 11 Communicants.

The last letter that has been received from Mr. Dibblee, was dated October 10, 1810.

Nor has any since that date come from Mr. Arnold, Missionary at Suffex Vale.

Upper and Lower Canada.

In consequence of the death of the late Dr. Stuart, Missionary at Kingston, in Upper Canada, several alterations have necessarily taken place. The Rev. George Okill Stewart, son to the Doctor, has succeeded him at Kingston, and Dr. Strachan has removed from
F Cornwall

Cornwall to York: which vacancy has been supplied by the Rev. Dovereux Baldwyn, a Clergyman in the Diocese of Chichester, well recommended and approved by the Society, and is now on his passage thither.

It appears from the informations of the Bishop of Quebec, that Clergymen are greatly wanted in various quarters, and could the Society send out three or four, they would be placed, with the concurrence of the Colonial Governors, in such situations as the Society would entirely approve. The Bishop has expressed his satisfaction in having had an application from a Lutheran Minister, by name Weagrant, of Williamsburgh, in Upper Canada, who has long used our Catechism, admires our Liturgy, and unequivocally approves our Articles, to be admitted to Holy Orders; the inhabitants of that place, and of Osnaburgh, having concurred in the same wishes, and expressed their cordial desire to conform in all things to our Church. In consequence of which, and from the original testimonials of Mr. Weagrant, which were most satisfactory, the Bishop admitted him a candidate, and has since ordained him on the 18th of October, and is extremely well satisfied with him, and is entirely convinced that the Society will not misapply their bounty if they should adopt him as their Missionary with the usual salary. The Society have accordingly
resolved

resolved to take him upon the List of their Missionaries, as soon as a Mission shall be found for him with the usual salary of £50. The Bishop adds, that Mr. Weagant was well known to the late Dr. Stuart, and much esteemed by him.

In two letters of the respective dates of June 26th, and August 25th, 1812, the Reverend Mr. Jackson, Missionary at William Henry, Lower Canada, states to the Society, that he had been near nine months in the discharge of his duty, and has every reason to be satisfied with his situation. He observes a small but progressive encrease in the Communicants, and he has frequent applications for Prayer Books and religious Tracts. A present of that sort would be most useful. By a grant from Government of £100 they have been enabled to make several material repairs and improvements to the Church, which, tho' a wooden structure, is neither inelegant nor dangerous, as heretofore in the winter season. His Notitia is this: Baptisms 17; Marriages 2; Burials 19. He requests a small supply of religious Books, with which the Society have complied.

The Rev. Caleb Cotton, Missionary at Dunham, in Lower Canada, has acknowledged in his letter dated April 3d, 1812, the receipt of a box of Books, containing, besides a supply

F 2

of

of small Tracts, some valuable Books for his own use, for which long expected articles he returns his most hearty thanks. A regard for the Common Prayer appears to encrease as the people become more acquainted with it. In the last six months he had baptized 1 infant; and married 11 couple. At Easter in both parts of the township there were 30 Communicants.

The Hon. and Rev. Charles Stewart, Missionary at St. Armand, Lower Canada, has written twice to the Society in the course of the year, giving a circumstantial account of the places he has visited, and the parochial duties he has performed. He acknowledges the Society's letter of last April, and acquaints the Society, that a neat Tower and Cupola have been erected on the west end of Trinity Church, at the expence of near 400 dollars, but in consequence of the war, they have postponed the painting. The number of members of the Church since he wrote last has encreased.

☛ The Society taking into their serious consideration the absolute necessity there is, that such Clergymen, as are sent abroad, should be duly qualified for the work to which they are appointed, desire every one, who recommends any person to them for that purpose, to

to testify his knowlege, as to the following particulars :

1. The age of the person.
2. His condition of life, whether single or married.
3. His temper.
4. His prudence.
5. His learning.
6. His sober and pious conversation.
7. His zeal for the Christian religion, and diligence in his holy calling.
8. His affection to the present Government.
9. His conformity to the doctrine and discipline of the Church of *England*.

And the Society request all persons concerned, that they recommend no man out of favour or affection, or any other worldly consideration, but with a sincere regard to the honour of Almighty God, and our blessed SAVIOUR ; as they tender the interest of the Christian Religion, and the good of mens souls.

But if any person should appear abroad in the character of a Clergyman of the Church of *England*, and disgrace that profession by improper behaviour, the Society desire their friends to examine, if they can, into his *Letters of Orders*, and to inspect the list of the Missionaries annually published by the Society, by which if it should be found, that he came thither with their knowledge, they will, upon due information, *put away from them that wicked person.*

The

The Receipts and Payments on the GENERAL
ACCOUNT of the Society for the Year past,
stood thus at the Audit, on the 28th Day
of January, 1813.

R E C E I P T S.

	£.	s.	d.
By balance of the last account -	787	7	5
By benefactions and legacy -	62	9	6
By subscriptions and entrances	387	9	0
By dividends from the funds -	3900	10	10
By rent of estates - - - - -	91	6	9
By annuity from the estate of the late <i>Antony Barnes</i> - - - - -	20	0	0
By annuity from the late Mrs. <i>Hanner</i> - - - - -	5	5	0
	<u>£5254</u>	<u>8</u>	<u>6</u>

P A Y M E N T S.

	£.	s.	d.
To Salaries and Gratuities, to Missionaries, Catechists, and School-masters, - - - - }	2770	16	8
To Officer's salaries, - - -	300	0	0
To books sent abroad, - - -	72	1	1
To purchase of £862 1 6. 3 per Cent. Reduced Annuities }	500	0	0
To printing and dispersing the Anniversary Sermon, Sta- tionary, Postage of Letters, Law charges, the Rent of a Room for the Society's Meetings, and other inci- dental expences, - - - }	364	4	0
To balance in the Treasurer's hands, - - - - - }	1247	6	8
	£5254 8 5		

1870

A LIST of the MEMBERS

OF

*The SOCIETY for the Propagation of
the Gospel in Foreign Parts.*

Time of
Admission.

1800 **H**IS Highness Prince *William Frederick*
Duke of Gloucester.

A.

1794 **T**HE Hon. and Mon. Reverend
William Lord Archbishop of *Armagh*,
and Primate of *Ireland*.

1788 The Right Reverend *William* Lord Bishop
of *St Asaph*.

1758 The Rev. *East Apthorp*, D. D. Preben-
dary of *St. Paul's*.

1805 The Rev. *Gerrard Andrewes*, D. D. Dean
of *Canterbury*.

1810 *John Atkins*, Esq. Alderman of the
City of *London*.

1812 *Nathaniel Atcheson*, Esq;

G

The

Time of
Admission.

B.

- 1778 **T**HE Right Reverend *Richard* Lord
Bishop of *Bath* and *Wells*.
- 1791 The Right Reverend *Henry William* Lord
Bishop of *Bangor*.
- 1810 The Right Reverend *William* Lord Bishop
of *Bristol*.
- 1767 The Rev. *William Bell*, D. D. Prebendary
of *Westminster*.
- 1782 *John Bacon*, Esq; Receiver of the First Fruits.
- 1786 The Rev. *George Barrington*, M. A. Pre-
bendary of *Durham*.
- 1788 The Rev. *William Lloyd Baker*, M. A. of
Stout's Hill, Gloucestershire.
- 1789 The Rev. *William Bingham*, D. D. Arch-
deacon of *London*.
- 1793 The Rev. *John Frederic Browning*, D. D.
Rector of *Titchwell, Norfolk*.
- 1793 *John Butler Butler*, Esq; one of His Ma-
jesty's Council at *Halifax, Nova Scotia*.
- 1794 *Sampson Salter Blowers*, Esq; Chief Jus-
tice of *Nova Scotia*.
- 1796 *Alexander Brymer*, Esq; *Bath*.
- 1803 The Rev. *Edward Barnard*, M. A. Rec-
tor of *Bexley, Kent*.
- 1804 The Rev. *James Burton*, D. D. Canon of
Christ Church, Oxford.
- 1805 The Rev. *Charles Barton*, D. D. Fellow
of *Corpus Christi College, Oxford*.
- 1806 *Brian Broughton*, Esq; of *Barnes, Surrey*.
- 1808 The Rev. *Charles Burney*, D. D. Chaplain
in Ordinary to His Majesty.

George

Time of
Admission.

- 1809 *George Brooks, Esq; of Twickenham, Middlesex.*
 1810 The Rev. *Andrew Bell, D.D. Master of Sherborne Hospital, Durham.*
 1810 The Rev. *Gilbert Buchanan, D.C.L. Rector of Woodmansterne, Surrey.*
 1810 The Rev. *John Brome, M. A. of Barbadoes.*
 1811 The Rev. *Henry Vincent Bayley, M. A. Sub-dean of Lincoln.*
 1813 *Charles Frederick Barnwell, Esq;*

C.

- 1792 **T**HE Most Reverend *Charles Lord Archbishop of Canterbury, President.*
 1812 The Most Reverend *Charles Lord Archbishop of Cashel.*
 1789 The Right Reverend *John Lord Bishop of Chichester.*
 1805 The Right Reverend *Samuel Lord Bishop of Caisle.*
 1813 The Right Reverend *George Henry Lord Bishop of Chester.*
 1804 The Right Reverend *William Lord Bishop of Cloyne.*
 1806 The Right Reverend *Christopher Lord Bishop of Clonsfert.*

Time of
Admission.

- 1810 The Right Reverend *John* Lord Bishop
of *Clogher*.
- 1779 *Richard Clark*, Esq; Chamberlain of the
City of *London*.
- 1779 The Rev. *William Conybeare*, D. D. Rector
of *St. Botolph, Bishopsgate*.
- 1789 The Rev. *Roger Clough*, Rector of *Thake-*
ham, Sussex.
- 1792 The Rev. *William Crawford*, D. D. Arch-
deacon of *Caermarthen*.
- 1794 The Rev. *George Cope*, D. D. Canon Re-
sidentary of *Hereford*.
- 1798 The Rev. *Septimus Collinson*, D. D. Mar-
garet Professor of Divinity in *Oxford*.
- 1800 The Rev. *Thomas Causon*, M. A. Preben-
dary of *Westminster*.
- 1805 *William Campbell*, Esq; His Majesty's
Attorney General in the Island of
Cape Breton.
- 1805 The Rev. *Edmund Cartwright*, jun. M. A.
- 1811 The Rev. *Morgan Cove*, D. C. L. Pre-
bendary of *Hereford*.
- 1812 The Rev. *William Carey*, D. D. Preben-
dary of *Westminster*.

D.

- 1804 THE Most Reverend *Euseby* Lord
Archbishop of *Dublin*.
- 1762 The Hon. and Right Reverend *Sbute*
Lord Bishop of *Durham*.

The

Time of
Admission

- 1803 The Right Reverend *Thomas* Lord Bishop
of *St. David's*.
1777 *Brampton Gurdon Dillingham*, Esq; *Grun-*
disburgh, Suffolk.
1778 The Rev. *John Drake*, D. C. L. Rector of
Amersham, Bucks.
1779 The Rev. *Charles Daubeny*, B. C. L. Arch-
deacon of *Sarum*.
1784 The Rev. *Thomas Drake*, D. D. Vicar of
Rochdale, Lancashire.
1798 The Rev. *Daniel Francis Durand*, M. A.
Dean of *Guernsey*.
1802 The Rev. *David Durell*, M. A. Preben-
dary of *Durham*.
1810 The Hon. and Rev. *Thomas Dawnay*.
1811 The Rev. *William Douglas*, M. A. Pre-
bendary of *Westminster*.
1813 The Rev. *George Doyley*, B. D.

E.

- 1803 THE Hon. and Right Reverend *George*
Lord Bishop of *Exeter*.
1810 The Right Reverend *Bowyer Edward*
Lord Bishop of *Ely*.
1793 The Right Hon. *Sampson* Lord *Eardley*.
1785 The Rev. *John Eveleigh*, D. D. Provost
of *Oriel College, Oxford*.

LIEUTENANT-

Time of
Admission.

F.

- 1783 **L**IEUTENANT-General *Edmund Fanning*, D. C. L. Lieutenant-Governor of *St. John's Island*.
- 1786 The Rev. *Henry Ford*, D. C. L. Principal of *Magdalen Hall, Oxford*.
- 1797 The Rev. *Charles Fynes*, D. C. L. Prebendary of *Westminster*.
- 1800 *John Forster*, Esq; *Lincoln's Inn*.
- 1806 The Rev. Sir *John Fagg*, Bart. of *Mystole*, in *Kent*.
- 1810 The Rev. *Henry Alexander de la Fite*.

G.

- 1803 **T**HE Right Reverend *George Lord* Bishop of *Gloucester*.
- 1799 The Right Hon. *James Lord Gambier*.
- 1777 Sir *Philip Gibbes*, Bart.
- 1779 The Rev. *Edmund Garden*, Minister of *St. Botolph, Aldersgate*.
- 1786 The Rev. *Thomas Gisborne*, M. A. of *Foxhall Lodge, Staffordshire*.
- 1792 The Rev. *George Gaslin*, D. D. Rector of *Stoke Newington, Middlesex*.
- 1794 *Francis Gosling*, Esq;
- 1798 The Rev. *Joseph Goodall*, D. D. Provost of *Eton*.
- 1804 The Rev. *Robert Gray*, D. D. Prebendary of *Durham*.

The

Time of
Admission.

- 1805 The Rev. *Brown Grisdale*, D. D. Chancellor of the Diocese of *Carlisle*.
1812 *Samuel Hood George*, Esq;

H.

- 1808 THE Right Rev. *John Lord* Bishop of *Hereford*.
1797 The Rev. *Thomas Hughes*, D. D. Canon Residentiary of *St. Paul's*.
1802 The Rev. *George Heath*, D. D. Canon of *Windsor*.
1803 The Rev. *Anthony Hamilton*, M. A. Rector of *Loughton, Essex*.
1804 The Rev. *Charles Henry Hall*, D. D. Dean of *Christ Church, Oxford*.
1805 The Rev. *William Howley*, D. D. Regius Professor of Divinity in *Oxford*.
1805 The Rev. *George Harper*, D. D. Rector of *Stepney, Middlesex*.
1807 The Rev. *Robert Hodgson*, M. A. Rector of *St. George, Hanover Square*.
1810 *William Hamilton*, Esq;

I.

- 1768 THE Right Rev. *Charles Inglis*, D. D. Bishop of *Nova Scotia*.
1779 The Rev. *Cyril Jackson*, D. D.
1784 The Rev. *James Jones*, D. D. Archdeacon of *Hereford*.

The

Time of
Admission.

- 1797 *George James, Esq;*
 1805 *Gibbes Walker Jordan, Esq;*
 1812 The Rev. *Henry Ingles, D. D.*
 1813 The Rev. *John Inglis, D. D. of Nova Scotia.*

K.

- 1792 *John King, Esq;*

L.

- 1783 **T**HE Right Reverend *John Lord Bishop of London.*
 1775 The Honorable and Right Reverend *James Lord Bishop of Lichfield and Coventry.*
 1786 The Right Reverend *George Lord Bishop of Lincoln, and Dean of St. Paul's.*
 1772 The Rev. *John Law, D. D. Archdeacon of Rochester.*
 1797 *George Leonard, Esq; One of His Majesty's Council, New Brunswick.*
 1804 The Hon. and Rev. *Edward Legge, D. C. L. Dean of Windsor.*
 1809 The Rev. *Robert Lowth, M. A. Prebendary of St. Paul's.*
 1813 The Rev. *Richard Lendon, M. A. Prebendary of St. Paul's.*

M.

- 1801 **T**HE Most Reverend *Thomas Lewis, Lord Bishop of Meath.*

The

Time of
Admission.

- 1782 The Rev. *John Moore*, B. C. L. Rector of
St. Michael Bassishaw, London.
- 1787 The Rev. *George Markham*, D. D. Dean
of *York.*
- 1788 The Rev. *Spencer Madan*, D. D. Pre-
bendary of *Peterborough.*
- 1796 The Rev. *Robert Markham*, M. A. Arch-
deacon of *York.*
- 1796 The Rev. *Henry Forster Mills*, B. C. L.
Chancellor of *York.*
- 1796 The Rev. *George Moore*, M. A. Preben-
dary of *Canterbury.*
- 1798 The Rev. *Streysham Master*, M. A.
Rector of *Croston, Lancashire.*
- 1804 The Rev. *William Morice*, B. D.
- 1806 The Rev. *Joseph William Martin*, B. C. L.
Rector of *Keston, in Kent.*
- 1811 *John Francis Minet*, Esq;
- 1812 The Rev. *Herbert Marsh*, D. D. Mar-
garet Professor of Divinity in *Cam-
bridge.*
- 1813 The Rev. *Thomas Fanshaw Middleton*,
D. D. Archdeacon of *Huntingdon.*

N.

- 1777 THE Right Reverend *Hen.*, Lord
Bishop of *Norwich.*
- 1785 The Right Honorable Sir *Evan Nepean*,
Bart.
- 1789 The Rev. *John Napleton*, D. D. Canon
Residentiary of *Hereford.*

H

The

Time of
Admission.1803 The Rev. *Henry Handley Norris*, M. A.1810 The Rev. *N. D. H. Newton*.

O.

1788 **T**HE Right Rev. *William* Lord Bishop
of *Oxford*.1779 The Rev. *Arthur Onslow*, D. D. Dean of
Worcester.1782 *Henry Hoyle Oddie*, Esq; Solicitor in
Chancery.1772 **T**HE Right Reverend *Spencer* Lord
Bishop of *Peterborough*.1784 The Rev. *Robert Price*, D. C. L. Preben-
dary of *Durham*.1785 Sir *William Pepperrell*, Bart.1789 The Rev. *Joseph Holden Pott*, M. A.
Archdeacon of *St. Alban's*.1790 The Rev. *William Pearce*, D. D. Dean of
Ely.1792 The Rev. *Phineas Pett*, D. D. Arch-
deacon of *Oxford*.1793 *James Allan Park*, Esq; Barrister at Law.1799 The Rev. *John Hayes Petit*, M. A.1800 *William Morton Pitt*, Esq;1805 The Rev. *Harry Powell*, B. C. L. Rector
of *East Horndon, Essex*.

The

Time of
Admission.

- 1810 The Rev. *Richard Prosser*, D. D. Arch-
deacon of *Durham*.
1811 The Rev. *Charles Pryce*, M. A. Vicar of
Wellingborough, Northamptonshire.
1813 *Lewis Hayes Petit*, Esq; Barrister at Law.
1813 *Baden Powell*, Esq;

Q.

- 1795 THE Right Reverend *Jacob* Lord
Bishop of *Quebec* in *Canada*.

R.

- 1776 THE Right Honourable *Jacob* Earl of
Radnor.
1792 The Right Reverend *Walker* Lord Bishop
of *Rochester*.
1798 The Right Hon. *William* Lord *Radstock*.
1779 *Jesse Russell*, Esq;
1784 The Rev. *Houstonne Radcliffe*, D. D. Arch-
deacon of *Ganterbury*.
1789 The Rev. *Durand Rhudde*, D. D. Chap-
lain in Ordinary to His Majesty.
1801 The Rev. *George Robson*, M. A. Pre-
bendary of *St. Asaph*.
1804 The Hon. and Rev. *Henry Ryder*, M. A.
Dean of *Wells*.
1804 *Richard Richards*, Esq; Barrister at
Law.
1812 *John Reeves*, Esq;

H 2

The

Time of
Admission.

S.

- 1787 **T**HE Right Reverend *John* Lord Bishop of *Salisbury*.
- 1781 The Rev. *John Strachey*, D. C. L. Archdeacon of *Suffolk*.
- 1781 *John Swale*, Esq;
- 1785 *Granville Sharp*, Esq;
- 1790 Sir *Thomas Andrew Strange*, Knt. Chief Justice of the Supreme Court of Judicature at *Madras*.
- 1790 The Rev. *R. D. Shackelford*, D. D. F. R. S. Vicar of *St. Sepulchre's, London*.
- 1799 The Rev. *Peter Sandiford*, M. A. Rector of *Fulmonston, Norfolk*.
- 1802 *Clement Samuel Strong*, Esq; of *Limpsfield, Surrey*.
- 1805 The Rev. *Thomas Sikes*, M. A. Vicar of *Guilsboro', Northamptonshire*.
- 1807 The Hon. and Rev. *Charles Stewart*, M. A. Rector of *Overton Longvile, Hunts*.
- 1809 *Henry Piper Spirling*, Esq; of *Tottenham, Middlesex*.
- 1809 The Rev. *Thomas Linwood Strong*, M. A.
- 181 The Rev. *John Hume Spry*.

T.

- 1766 **T**HE Rev. *Edward Tew*, M. A. Fellow of *Eton College*.
- 1791 The Rev. *Joseph Turner*, D. D. Dean of *Norwich*.

Robert

Time of
Admission.

- 1791 Robert Thornton, Esq; Clapham.
1806 The Rev. Henry John Todd, M. A. Rector
of Coulsdon, Surrey.
1809 The Rev. Edward South Thurlow, M. A.
Prebendary of Norwich.
1811 John Turner, Esq; of Panton, Lincoln-
shire.
The Rev. Chas Tower, M. A. of Brent-
1811 wood, Essex.

V.

- 1776 THE Reverend William Vyse, D. C. L.
Canon Residentiary of Lichfield.
1779 The Rev. William Vincent, D. D. Dean of
Westminster.
1798 The Rev. William Van Mildert, M. A.
Rector of St. Mary-le-Bow, London.
1810 Peter Vere, Esq; M. A. F. A. S.

W.

- 1770 THE Honorable and Right Reverend
Brownlow Lord Bishop of Winchester.
1797 The Right Reverend Felliot Lord Bishop
of Worcester.
1764 The Rev. George Wollaston, D. D.
1781 The Rev. Francis Wollaston, B. C. L.
Rector of Chislehurst, in Kent.
1790 The Rev. Thomas Willis, D. C. L. Rector
of St. George's, Bloomsbury.

Sir

Time of
Admission.

- 1792 Sir John Wentworth, Bart.
 1796 The Rev. Henry Whitfeld, D. D., F. R. S.
 Rector of St. Margaret's, Lothbury.
 1800 The Rev. John Wheeler, B. C. L. Preben-
 dary of Westminster.
 1800 William Wilberforce, Esq;
 1800 David Pike Watts, Esq;
 1801 The Rev. John James Welfon, D. D.
 Vicar of Hackney, Middlesex.
 1806 The Rev. Christopher Wordsworth, D. D.
 Dean of Bocking.
 1808 The Rev. Charles Webber, M. A. Arch-
 deacon of Chichester.
 1809 John Wilmot, Esq;
 1812 Josiah Watson, Esq; Merchant
 1813 The Rev. Tindal Thompson Walmley, B. D.
 Rector of St. Martin's Ludgate.

1785 **T**HE Most Reverend and Honourable
 Edward Lord Archbishop of York,
 Lord Almoner.

MEMBERS

MEMBERS by Charter.

- 1 THE Lord Archbishop of *Canterbury*,
- 2 The Lord Archbishop of *York*.
- 3 The Lord Bishop of *London*.
- 4 The Lord Bishop of *Ely*.
- 5 The Lord Almoner.
- 6 The Dean of *Westminster*.
- 7 The Dean of *St. Paul's*.
- 8 The Archdeacon of *London*.
- 9 The Regius Professor of Divinity in *Oxford*.
- 10 The Regius Professor of Divinity in *Cambridge*.
- 11 The Margaret Professor of Divinity in *Oxford*.
- 12 The Margaret Professor of Divinity in *Cambridge*.

LADIES

LADIES Annual Subscribers.

THE Countess *Waldegrave.*

The Baroness *Bagot.*

The Honorable Mrs. *Anne Talbot.*

Mrs. *Hayter.*

Mrs. *Collinson.*

Mrs. *Allen.*

A LIST

A LIST of the

BISHOPS, &c.

Who have PREACHED before

*The SOCIETY for the Propagation of the
Gospel in Foreign Parts.*

Anno.

N. S.

- 1702 **T**HE Reverend Dr. *Willis*, Dean of
Lincoln.
- 1703 The Lord Bishop of *Worcester*, Dr. *Lloyd*,
not printed.
- 1704 The Lord Bishop of *Sarum*, Dr. *Burnet.*
- 1705 The Lord Bishop of *Lichfield* and *Co-*
ventry, Dr. *Hough.*
- 1706 The Lord Bishop of *Chichester*, Dr. *Wil-*
liams.
- 1707 The Lord Bishop of *St. Asaph*, Dr. *Be-*
veridge.
- 1708 The Reverend Dr. *Stanley*, Dean of *St.*
Asaph.

I

1709

- 1709 The Lord Bishop of *Chester*, Sir *William Dawes*.
1710 The Lord Bishop of *Norwich*, Dr. *Trimnel*.
1711 The Lord Bishop of *St. Asaph*, Dr. *Fleetwood*.
1712 The Reverend Dr. *Kennet*, Dean of *Peterborough*.
1713 The Lord Bishop of *Ely*, Dr. *Moore*.
1714 The Reverend Dr. *Stanhope*, Dean of *Canterbury*.
1715 The Lord Bishop of *Clogher*, Dr. *Ash*.
1716 The Reverend Dr. *Sherlock*, Dean of *Chichester*.
1717 The Reverend Mr. *Hayley*, Canon-Residentiary of *Chichester*.
1718 The Lord Bishop of *Hereford*, Dr. *Bisse*.
1719 The Lord Bishop of *Lichfield* and *Conventry*, Dr. *Chandler*.
1720 The Lord Bishop of *Carlisle*, Dr. *Bradford*.
1721 The Reverend Dr. *Waddington*.
1722 The Lord Bishop of *Bristol*, Dr. *Boulter*.
1723 The Reverend Dr. *Waugh*, Dean of *Glocester*.
1724 The Lord Bishop of *Ely*, Dr. *Greene*.
1725 The Lord Bishop of *St. Asaph*, Dr. *Wynn*.

- 1726 The Lord Bishop of Gloucester, Dr. Wil-
cocks.
- 1727 The Lord Bishop of Norwich, Dr. Leng.
- 1728 The Lord Bishop of Lincoln, Dr. Rey-
nolds.
- 1729 The Lord Bishop of Hereford, Dr. Eger-
ton.
- 1730 The Reverend Dr. Pearce.
- 1731 The Reverend Dr. Denne, Archdeacon of
Rochester.
- 1732 The Reverend Dr. Berkeley, Dean of Lon-
donderry.
- 1733 The Lord Bishop of Lichfield and Cen-
try, Dr. Smallbrooke.
- 1734 The Reverend Dr. Maddox, Dean of
Wells.
- 1735 The Lord Bishop of Chichester, Dr.
Hare.
- 1736 The Reverend Dr. Lynch, Dean of Can-
terbury.
- 1737 The Lord Bishop of St. David's, Dr.
Clagget.
- 1738 The Lord Bishop of Bangor, Dr. Herring.
- 1739 The Lord Bishop of Bristol, Dr. Butler.
- 1740 The Lord Bishop of Gloucester, Dr. Ben-
son.
- 1741 The Lord Bishop of Oxford, Dr. Secker.
- 1742 The Rev. Dr. Stebbing, Chancellor of
Sarum.

- 1743 The Lord Bishop of *Chichester*, Dr. *Mawson*.
1744 The Lord Bishop of *Landaff*, Dr. *Gilbert*.
1745 The Reverend Dr. *Beacroft*, Secretary of the Society.
1746 The Lord Bishop of *Bangor*, Dr. *Hutton*.
1747 The Lord Bishop of *Lincoln*, Dr. *Thomas*.
1748 The Lord Bishop of *St. Asaph*, Dr. *Lisle*.
1749 The Reverend Dr. *George*, Dean of *Lincoln*.
1750 The Lord Bishop of *St. David's*, Dr. *Trevar*.
1751 The Lord Bishop of *Peterborough*, Dr. *Thomas*.
1752 The Lord Bishop of *Carlisle*, Dr. *Osbaldiston*.
1753 The Lord Bishop of *Landaff*, Dr. *Cresset*.
1754 The Lord Bishop of *St. Asaph*, Dr. *Drummond*.
1755 The Lord Bishop of *Norwich*, Dr. *Hayter*.
1756 The Lord Bishop of *Lichfield and Coventry*, Dr. *Cornwallis*.
1757 The Lord Bishop of *Chester*, Dr. *Keene*.
1758 The Lord Bishop of *Glocester*, Dr. *Johnson*.
1759 The Lord Bishop of *St. David's*, Dr. *Ellis*.
1760 The Lord Bishop of *Chichester*, Sir *William Ashburnham*.

- 1761 The Lord Bishop of *Landaff*, Dr. *Newcome*.
1762 The Lord Bishop of *Oxford*, Dr. *Hume*.
1763 The Lord Bishop of *Bangor*, Dr. *Egerton*.
1764 The Lord Bishop of *Peterborough*, Dr.
Terrick.
1765 The Lord Bishop of *Norwich*, Dr. *Yonge*.
1766 The Lord Bishop of *Glocester*, Dr. *War-*
burton.
1767 The Lord Bishop of *Landaff*, Dr. *Ewer*.
1768 The Lord Bishop of *Lincoln*, Dr. *Green*.
1769 The Lord Bishop of *Bristol*, Dr. *Newton*.
1770 The Lord Bishop of *Exeter*, Dr. *Keppel*.
1771 The Lord Bishop of *Oxford*, Dr. *Lowth*.
1772 The Lord Bishop of *St. David's*, Dr. *Moss*.
1773 The Lord Bishop of *St. Asaph*, Dr. *Shipley*.
1774 The Lord Bishop of *Carlisle*, Dr. *Law*.
1775 The Lord Bishop of *Landaff*, Dr. *Bar-*
rington.
1776 The Lord Bishop of *Peterborough*, Dr.
Hinchliffe.
1777 The Lord Archbishop of *York*, Dr. *Mark-*
bam.
1778 The Lord Bishop of *Worcester*, Dr. *North*.
1779 The Lord Bishop of *St. David's*, Dr. *James*
Torke.
1780 The Lord Bishop of *Rockester*, Dr. *John*
Thomas.

- 1781 The Lord Bishop of *Lichfield* and *Coven-*
try, Dr. *Richard Hurd*.
- 1782 The Lord Bishop of *Bangor*, Dr. *John*
Moore.
- 1783 The Lord Bishop of *Chester*, Dr. *Beilby*
Porteus.
- 1784 The Lord Bishop of *Oxford*, Dr. *John*
Butler.
- 1785 The Lord Bishop of *Exeter*, Dr. *John*
Ross.
- 1786 The Lord Bishop of *Lincoln*, Dr. *Thomas*
Thurlow.
- 1787 The Lord Bishop of *Bangor*, Dr. *John*
Warren.
- 1788 The Lord Bishop of *Lichfield* and *Coven-*
try, Dr. *James Cornwallis*.
- 1789 The Lord Bishop of *Gloucester*, Dr. *Sam-*
uel Hallifax.
- 1790 The Lord Bishop of *Norwich*, Dr. *Lewis*
Bagot.
- 1791 The Lord Bishop of *Oxford*, Dr. *Edward*
Smallwell.
- 1792 The Lord Bishop of *Lincoln*, Dr. *George*
Pretyman.
- 1793 The Lord Bishop of *Salisbury*, Dr. *John*
Douglas.
- 1794 The Lord Bishop of *Chester*, Dr. *Wil-*
liam Cleaver.

A List of the Preachers.

71

- 1795 The Lord Bishop of *Rochester*, Dr. *Samuel Horsley*.
1796 The Lord Bishop of *Gloucester*, Dr. *Richard Beadon*.
1797 The Lord Bishop of *Norwich*, Dr. *Charles Manners Sutton*.
1798 The Lord Bishop of *Carlisle*, Dr. *Edward Vernon*.
1799 The Lord Bishop of *Peterborough*, Dr. *Spencer Madan*.
1800 The Lord Bishop of *Exeter*, Dr. *Henry Reginald Courtenay*.
1801 The Lord Bishop of *Bristol*, Dr. *Folliott Cornewall*.
1802 The Lord Bishop of *Chichester*, Dr. *John Buckner*.
1803 The Lord Bishop of *Oxford*, Dr. *John Randolph*.
1804 The Lord Bishop of *Chester*, Dr. *Henry William Majendie*.
1805 The Lord Bishop of *Gloucester*, Dr. *George Isaac Huntingford*.
1806 The Lord Bishop of *Rochester*, Dr. *Thomas Dampier*.
1807 The Lord Bishop of *Bristol*, Dr. *George Pelham*.
1808 The Lord Bishop of *St. David's*, Dr. *Thomas Burgess*.
1809 The Lord Bishop of *Salisbury*, Dr. *John Fisher*.

1810

- 1810 The Lord Bishop of *Norwich*, Dr. *Henry Batburst*.
1811 The Lord Bishop of *Hereford*, Dr. *John Luxmore*.
1812 The Lord Bishop of *Carlisle*, Dr. *Samuel Goodenough*.
1813 The Lord Bishop of *Bristol*, Dr. *William Mansel*.

The Form of a LEGACY to this SOCIETY.

ITEM, *I give to the Incorporated SOCIETY, for the Propagation of the Gospel in Foreign Parts, the sum of* ^{to} *be raised and paid by and out of all my ready money, plate, goods, and personal effects, which by law I may or can charge with the payment of the same [and not out of any part of my lands, tenements, or hereditaments] and to be applied towards carrying on the charitable purposes for which the said Society was incorporated.*

The Rev. *William Morice*, D.D. No. 53, *Gower-Street, Bedford-Square*, is their SECRETARY; to whom all letters on the Society's business are to be directed.

Charles Bicknell, Esq. *Spring Garden Terrace*, is their TREASURER.

Mr. *John Doggett*, is their MESSENGER, who is authorised to receive the annual subscriptions of the Members.